

A

# REVIEW

OF THE

# STATE

OF THE

# BRITISH NATION.

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Saturday, January 14. 1710.

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**W**hen I look back on the Times, when I reflect upon the History of England, not to mention Neighbour-Nations, I cannot but think it a Dream, that this Age should be doz'd with the Witchcraft of a Party, to deny the Lawfulness of Resistance in Cases of Tyranny and Oppression— And indeed I think, I ought to ask Pardon of the *House of Commons*, for offering to move them for any more Declarations against the ridiculous Systems of Non-Resistance and absolute Submission. It seems, as if I should want a Vote of the *House of Commons*, that cutting of Throats should be counted Murder, that taking a Purse on the High-way should be call'd Robbery, or forcing of Women be call'd Ravishment.

To tell English-men of Non-Resistance, when our Fundamental Constitution stands upon that same *Magna Charta*, which cost the Blood of a hundred Thousand brave English Men in Nine Barons Wars against their encroaching Sovereigns.

To tell us of Passive-Obedience, that have depos'd two Sacred Kings, whose Right was unquestion'd, (viz.) Edward II. and Richard II. for Male-Administration— and have allow'd the Reign of those that succeeded, to be as Sacred as any that went before them.

To tell us of Non-Resistance, that invited the Prince of Orange with an Army at his Heels, to call our Monarch to Account for Male-Administration, or at least to oblige him

him to govern by Laws and Conditions—such as were suitable to his Coronation-Oath, and our bounded Obedience.

To tell us of absolute uncondition'd Obedience, who presented a Claim of Right to King William and Queen Mary at the Revolution, which in both Kingdoms consisted of near 70 Articles, as the *Pacta Conventa*, on the Terms of which and no other we consented to be govern'd, and would not tender the Crown but on those Conditions, and not on those Conditions either, unless sworn to by the King and Queen.

To tell us of Non-Resistance, who when King James II. and VII. abdicating his Dominions first, and then repossessing Ireland, rais'd Armies, sought him at the Boyne, rescued London-Derry, and afterwards the whole Kingdom from him, and not suffering him to keep a Foot of Land in his three Kingdoms, drove him back to France to eat the Bread of Charity in a Foreign Court.

To tell us of Passive-Obedience and Non-Resistance, when our Bishops went to the Tower, our Fellows of Colleges to Banishment from their Colleges, for disobeying the Sacred Voice of their not-to-be-resisted Monarch; when Prince George, and her present Majesty, and the Bishop of London, abandoning the dearest Obligations, joyn'd the Northern Gentry in Arms against a King, as much *Fure Divino* a King, as ever any was that reign'd in this Island.

What shall we say to these Things? Have all the Nations been fighting against GOD? Have our Parliaments made us abjure the Divine, and adhere to the Human Settlement of the Succession? Have we been in Rebellion against Heaven ever since the Revolution? Is her present Majesty a Murderer of her Father, an Usurper of her

Brothers Right? And are all the People of Britain Traytors to GOD and their Sovereign?

Yes, says the *Jacobite*, we esteem it so, and answer all in the Affirmative—Well, say I, ye profess no other, and we know you, you are honest Fellows enough in your own Way, you deceive no Body—But shall a Set of vile Wretches, that swear all the fore-mention'd Heads, that abjure with us the depos'd Race of King James, that call themselves Members of this Government; Shall these preach up a Principle, that destroys the Foundation they stand on, that blasts the Powers they have acknowledged? Was ever any thing fit to be call'd the *DEVIL's DREAM*, like this?—What Language can express this in Terms to be understood?—Has Dr. Sacheverell sworn to Queen ANNE, as Rightful Queen? Has he taken the Abjuration, and renounced James VIII. as they call him? Has he sworn to the Revolution-Government, and does he preach, that the Pillar, on which the Constitution is founded, stands upon the steady Belief of the Subjects Obligation, to an absolute uncondition'd Obedience, &c. and the utter Illegality of Resistance upon any Pretence whatsoever? See Sacheverell's Sermon, pag. 8. Has he done this? Why does he not renounce his Baptism, burn his Bible, and circumcising himself, take the Alchoran, and preach Mahomet in the Room of Christ Jesus, and yet keeping his Gown and Cassock, call himself a Fellow of Magdalen College in Oxford?—And without stipulating Terms, I undertake to prove against him, That one is as congruous and consistent as the other, and for ought I know, equally sinful.



## MISCELLANEA.

I Have made a Beginning to offer you some Paradoxes and Queries to be unriddled, and answer'd by those that are Learned in Matters of Contradiction—But have been frequently interrupted by Things of higher Nature, but equally Enigmatick.

But shall I give you a few short Touches of the Difficulties of this Age, which really I cannot reconcile?

And First, I recommend it to the Reverend High-Church Clergy to reconcile, and that if possible to the Honour of their suffering Brother, a small Difficulty, which occurs to me in a few Words alternately utter'd on both sides; viz. In the Doctor's Dedication of his Sermon to My Lord-Mayor, where he begins—*My Lord, by your Lordship's Command, this Discourse ventures to appear, &c.*—And, My Lord-Mayor affirming in the House to his Race, *that he gave no Order for the publishing that Discourse*—This is a Paradox, I will not undertake to reconcile.

2. I would recommend it to all our High Flyers to reconcile a modern Practice of taking the Oaths to Queen ANNE, and without wiping their Mouths, drinking a Health to the Pretender—together with some little subsequent Addenda common to the Party, and of no other Consequence than to expose them.

Abjuring the Pretender, and damning the Protestant Succession; (*Query*) Whether such People are not Common-wealth's Men? paying, and perhaps giving Taxes to the carrying on the War—but refusing to keep Thanksgiving-Days for the Success; praying for Queen ANNE in the Church, and for her profess'd Enemy in the Tavern; and the like.

3. Will you have a City Paradox or two, then tell us, what shall we call that Fur-

gown Justice—To reject a man from a Fraternity, for having his near Friend hang'd, when they know it was not his Fault, that he was not hang'd with him?

4. A new fashion'd Alternative demonstrated by A. B. C. Choiristers of a certain Cathedral, singing Anthems in the Church in the Morning, and bawdy Songs in the Tavern near . . . . in the Evening, August . . . 1709.

5. A true Son of the Church of England, . . . publicly demonstrated by Mr. C. B. declaring he would have all the Bishops of England hang'd, except Three, because they were put in by King William, and Queen ANNE.

6. Bribery turn'd into Charity; as of old; Robbery was pass'd for Burnt-Offering, exemplify'd in giving Coals in cold Weather to the poor People of Queen-bythe Ward, only to warm their Votes for electing the Giver—An Alderman—not at all to bias or pre-engage them. except as before accepted,

7. Popery entirely abolish'd by the Cross on the Top of St. Paul's, which, they say, is set up so High, that no Body can come near enough to make an Idol of it.

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